UNITY

The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

No. 144. [Vol. XII.—9] September, 1915. ONE PENNY.

From the *Accrington Observer.*

Rev. J. HINKINS, M.A.,

(ACCRINGTON).

Born 1882 in Walworth, London. After leaving school, for between five and six years worked at account-book binding. Attended Robert Browning Social Settlement, and took advantage of the educational lectures given there. Largely as a result of the success achieved in the examinations attracted the attention of Mr. F. Bryan, M.A., Subwarden of the Settlement. Mr. Bryan opened the way to a university course. Took degree in the usual three years with a prize in Moral Philosophy and distinction in Economics. Went to Hackney College, London, with a view to entering college, held temporary post as lecturer at the Working Men's College at Bournville. Later he was appointed missioner at Howebridge, near Leigh, Lancashire, but found mission theology decidedly oppressive and resigned soon after a year, and made application to enter Unitarian ministry after consultation with the Rev. J. J. Wright. During the intervals between college sessions and appointments has helped with the preparation of the book "Women's Work and Wages"; taught in London County School as a "supply teacher," and been a "brother" at a Labour Colony. Appointed minister of the Unitarian Church at Accrington in 1913.

Aspirations.

Let us for each other care,
Each the other's burden bear;
Ready, when reviled, to bless;
Studious of the law of peace.

—C. Wesley.

God must be greater than our hearts and better than our highest dream of good; and so, from out the various sorrow and perplexity and struggle of our lives—their various gladness, too—we lift up to Him a voice of confidence and praise, and cry, "Whom have we in heaven but Thee, and there is none on earth that we desire beside Thee!" — John White Chadwick.

PRAYER: O God, the just and loving Father of all the children of men, with sorrow and shame we lay before Thee the burden of our hearts because of the strife that now defiles so much of Thy fair earth with blood. Help Thou the great multitude of stricken hearts, grieving for loved ones slain, to bear their sorrow without loss of faith in Thee, and as part of the heavy price that must be paid to redeem the world from its own past sin and wrong. Help Thou those that fight, knowing no other way to meet the duty and danger of the hour, to fight as men—with no malice against the foe, and with pity for the wounds they needs must cause. Help us all to seek the triumph of justice, truth, and right, that there may arise a world more worthy of Thy goodness.—Amen!

Truth We Seek.

Truth we seek forever;
  Praise shall be our song;
Work, the mighty lever,
  Shall uproot each wrong
Father, heavenly Father,
  Thou both life and light,
Grant that we may never
  Fail in truth and right!

Truth we seek forever,
  It shall lead us on
In all high endeavour,
  Truth our guide, our sun.
For Creation mighty,
  With its wondrous law,
With its wondrous beauty
  Fills our hearts with awe.

Praise the mighty Giver;
  Worship, brothers all;
Bow the knee, nor ever
  Fail on him to call;
He is love and power
  Source and life of all
Oh, thou mighty Giver,
  Hear our earnest call!

Here we give our service
  Head, heart, hand to thee,
May self-will ne'er swerve us,
  May our hearts be free,
Strong to do our duty,
  Glad with light of love,
Kindling earth with beauty
  Like thy heaven above.

Let us all united
  Sing this glorious song
Of a glad world righted,
  Of a world made young
By sweet deeds of kindness,
  By the light of truth
Shining on our blindness,
  Turning age to youth.

—D. L. in "The Christian Register."

"Chronicles of Parson Pimm"

(Second Series.)

9.—THE HELPING HAND.

"I believe in the helping hand" said Parson Pimm. "When I see young men and women in the church and Sunday School engaged in active service in various capacities, I know that the church is a great help to them. It finds them good work to do. It holds them to the higher things. It keeps the moral ideal before their minds. It prevents them from going astray. I often ask myself: Where would those young people be were it not for the church and Sunday School? Of course they would not all be in bad company. Some would keep to good ways in any case. Blessed are they who are strong enough to stand firm. But some of them would be in bad company and taking evil ways. To them particularly, and to all, their church is the helping hand."

"For example E was a poor lad working in a spinning mill. He attended Sunday School and Chapel. The minister took an interest in him. The lad was ambitious to get out of the stuffy spinning mill to something better. So when the minister started a week-night class to teach some of the youths shorthand and French, and other things that might be useful to them, he joined. He persevered. The minister helped him. Ultimately he gained the teacher's diploma in phonography, was appointed teacher in this subject at the local Mechanics' Institute, gained a position as corresponding clerk in the office of a great colliery company, and in a few years was himself manager of that company. The church was his helping hand. He could have learned the same things outside of the church, but he didn't. It was the kindly human fellowship that led him on. And in letters to his former minister he repeatedly expressed his feeling that he owed his fortunate position in life to "the helping hand" thus extended to him.

Another case: There were two elderly women connected with a village chapel, one a widow, the other a spinster. It was known that they were very poor with insufficient means for the barest necessities, and they were too independent to ask for help. But some of the members at the chapel, themselves quite poor working people—were called together, and one of these members put these two cases before them and made the suggestion that all the people connected with the chapel should be asked by private canvass to contribute one penny per week to a benevolent fund to make it possible to help these two lonely and elderly women. The matter was readily taken up and the contributions were collected every week, and the weekly income of the two women was increased by a small sum regularly paid to them. And this was called "The Helping Hand Fund."

Again,—there were two old people connected with another church. It was found that their only income consisted of five shillings each weekly pension, and out of that the weekly house rent had to be paid. The minister visited them regularly and suspecting how matters stood made kindly inquiry into their circumstances. So he went to some other people connected with his church and told them the state of the case and said to them: "Will you join me in contributing something every week to enable me to take them a regular weekly sum to make better provision for their needs?"

This was done, and a fixed sum was regularly paid to them, which certainly relieved them from extreme want.

Many churches have a regular Benevolent Fund for rendering help to needy cases such as these, and the minister is the agent through whom quiet and

friendly asistance is rendered in sickness or destitution. The fund is raised in some instances by a quarterly collection taken at the Sunday service. And some of the institutions connected with the churches vote money from their funds to meet urgent need. A small branch of the Unitarian Women's League belonging to a very humble church, knowing that a fellow-believer in poor circumstances had been struck down with paralysis, voted a pound for this immediate need. These are but a few examples out of the experiences of one man's ministry in evidence of the fact that in various practical ways the churches extend the helping-hand. If all the agencies connected with our churches which do this benevolent work were enumerated and all such help rendered by them could be told it would be an astonishing revelation. They would include many thousands of instances of benefits received from the helping hand in time of need.

All this is true of times which are ordinary,—the times of peace. In war-time the churches everywhere have raised funds and contributed to every kind of relief, in many instances providing homes for Belgian refugees, supplying clothing to the destitute, comforts to soldiers, help for the wounded, and substantial aid in response to various other appeals.

This is all material help—the sort of thing that counts most with those who stand outside all churches as critics and fault-finders. But it is born of the spirit. It is the stirring of the moral and spiritual life that prompts it. There is a spirit which moves the helping hand, and it is the spirit of real and practical religion, of love to man and love to God.

There is also another kind of helping hand in church life—the hand of brotherly fellowship expressive of kindly interest and of friendly sympathy; the hand stretched forth in personal inquiry after other's welfare. Those who are joined in the fellowship of worship and who regularly share communion in spiritual things, do they not find help, encouragement, comfort, strength, and inspiration to sustain them in the experiences of life? Is it not a sublime fact that to many souls the living church is the helping hand of God?

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS. Gen. Sec.: Miss M. TWIST.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: "Religion in War Time."

The world has now been at war for more than twelve months, and many changes without and within have been wrought. The excitements, interests and demands of war time have shaken many things almost out of existence. Plans of all kinds have been upset, societies of all sorts have been disorganised, and much good and needful work carried on in the piping times of peace has been either suspended or abandoned altogether.

In matters religious there have been some new and welcome outcrops; but if there has been contingent gain there has been serious loss along lines where regularity and continuity should have pursued their ways. Under various kinds of stress instant national duties have been nobly done; but the tendency has been to exhaust thought and labour in the momentary to the detriment of duties whose issues belong to the eternal. Plainly, to a disastrous degree, war has eclipsed worship, patriotism has displaced prayer, and recruiting has superseded religion. There is plenty of devotion, plenty of loyalty, plenty of sacrifice; their inspiration, however, is derived from sources that, happily, will dry up with the accomplishment of our immediate purposes. With telling force, therefore, come the Master's words, "These ye ought to have done, and not to leave the other undone." What shall a nation be profited if it conquer the whole world and lose its own soul?

We are being warned that the world will never be what it has been, that we can never revert to the old order of things. Doubtless some things will be left behind; but we do not anticipate that the new world will be a world without religion; and yet, unless we are extremely careful, religion may suffer a set-back impossible of recovery in our day.

In what ways, then, can we be careful so as not only to strengthen the things that remain but also to serve the coming time when the excitements of the hour shall have given place to peace and tranquility? Primarily in private devotion and in public worship we must tighten our hold upon God. If we become indifferent to the high privileges and incalculable blessings of spiritual communion with the living God our deepest life will be impoverished—a danger we simply cannot afford to risk. Then we must be careful for others; the others in this connection being our own young people. To neglect the spiritual health of the young souls about us is perilous in the extreme. They are ardent, forward-looking, expectant "white unto harvest." Though perhaps unconsciously they are waiting to have their spirits finely touched to fine issues. Moreover, in this shaken and shaking world, they need religious foothold. They are ready for us; are we ready for them?

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."

For the sake of the growing lads and maidens, for the sake of "Christ's little ones," let us take the current now. If we have a Guild let us make our plans for the coming session, not as usual, but, in view of the more pressing need, with a deeper earnestness. If we have not a Guild then let us make one. The "why" is surely plain enough. If the "how" is not so plain write immediately to Rev. H. Fisher Short, The Parsonage, Park Lane, Wigan, or Miss M. Twist, 34, Harbury-road, Birmingham, who will gladly send information, or where possible arrange for speakers to address meetings.

H. F. S.

A Seed Mary Carpenter Planted.

"Broadest streams from narrowest sources,
Noblest trees, from meanest seeds,
Mighty ends, from small beginnings,
From lowly promise, lofty deeds."

Those who know of Miss Mary Carpenter's life and work will remember that she planted many good seeds in England, notably those that grew into reformatories for boys and girls. Through her friendship with Ramohan Roy, the Indian reformer, she became interested in India, and late in life she went there to see what she could do for Indians, especially Indian women.

She found the education of women in an extremely backward condition. There were few schools for girls, and the pupils in these schools were withdrawn when they were very young. As in all Eastern countries, the women of India are married when they are mere children, and it is not the custom for them to see and speak to men who do not belong to their family.

Miss Carpenter found that almost all the teachers in the girls schools were men. She enquired whether the girls would be allowed to remain longer at school if schoolmistresses were substituted for schoolmasters. All agreed that the girls would be allowed to stay much longer, but unfortunately there were practically no schoolmistresses and no schools in which they could be educated and trained. But Miss Carpenter was not to be daunted. She suggested that such training schools should be opened, and she was so far successful that the Government of Madras decided to found a training school for mistresses.

I was sent out by the Secretary of State for India to establish this school. When I arrived in Madras the difficulities of the enterprise soon became evident. The Indian gentlemen interested in it declared that their daughters must be taught only by high-caste women of the Hindu religion — Indian Christians would not do, Eurasians (European Asiatics) would also not do. The schoolmistresses must be Hindus, and belong to good castes.

Now the custom which prevented young girls from attending school made it still more difficult for grown-up women to leave their homes every day to go to a public school, so that it was almost impossible to obtain any students. With great trouble five caste women were persuaded partly by liberal stipends to join the school—three of the Chetty (merchant) caste, who were refined and intelligent, and had some knowledge of their own Tamil language. The other two were of lower caste, and were very ignorant. A small house standing in a little garden, and called "Egmore Comfort," was taken in the suburb of Egmore, and there I began work with my five pupils. They, of course, knew no English, and I knew but little Tamil, but I studied it assiduously before and after school, and they helped me in school. Funny mistakes I often made when I began to try to teach in Tamil.

Indian manners are very good, and my students almost managed to suppress their smiles even when I told them that drunkards tilled the fields when I meant husbandmen, and that the sun kicked in the East, instead of rose in the East. The Tamil for drunkard is kudikairn, and that for husbandmen kudianavan. The words for kick and for rise are in Tamil also almost alike. I soon obtained the services of an Indian assistant, and we found it would be necessary to educate our students as well as to train them. The students were interested and hard-working, but they had little or no originality. I tried to teach them (as I have always done) partly by questions to lead them to see points for themselves.

After a short time they all came to me and said: "We enjoy our teaching except that you ask us questions to which you have not told us the answers. We will learn by rote as much as you please, we will learn the books by heart, from cover to cover, but do not ask us questions until you have told us the answers." To give them practice in teaching we arranged for classes of little girls from a neighbouring school to come to "Egmore Comfort" for lessons several times a week. But the difficulties were great The children complained of the hot walk to and fro. No sufficiently large building to accommodate a training and practising school was available at Egmore, and owing to the customs already mentioned the number of caste students increased only slightly. After struggling with these difficulties for two years I recommended to Government that the school should be removed to a more populated part of Madras, installed in a large building there, and thrown open to Indians, Christians, Europeans, and Eurasians, as well as to caste Indians.

This was done. The numbers of students under training increased satisfactorily, and a practising school was opened in the same building. It was during this period that Miss Carpenter paid her second visit to Madras. She visited the school, and seemed pleased with the progress it had made. She brought with her a present from Queen Victoria; it was a copy of "Leaves from my diary," and contained a picture of Her Majesty with her autograph signature. We were very proud of this possession, and had a sandal wood casket made to keep it in.

Soon after this I married, and my connection with the school ceased, but my interest in it has never ceased. It has continued to prosper under various superintendents. It has been removed to "Egmore," its birthplace, and is now located in a large building there standing in spacious grounds. Additional buildings have been erected, tennis courts made, and gardens planted, and when last I heard of its statistics it had a staff of a superintendent and twelve assistants. The students under training numbered 60, and the pupils in the practising school 400.

Thus the small seed planted by Miss Carpenter has grown into a noble tree, and its fruit is the supply of well educated, well trained women teachers to girls schools throughout the length and breadth of the Madras Presidency. T. B.

Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XXIV.—THE EJECTED OF 1662.

Our last article was an impression of Puritanism. We were content to represent it as a spiritual movement, without regard of its political associations. It is really difficult to see it thus independently, but similarly it is difficult to view any great religious development up to the seventeenth century apart from the political movement of the day. Religious loyalism was closely connected with political royalism, and when Laud began his policy of "thorough" in the English Church he aimed not only at the securing of conformity to principles of ecclesiastical discipline, but also at ensuring allegiance to the King, head of the church as well as of the nation. The temper of Puritanism was hostile to any such accommodation. Therefore, in the judgment of Laud, out of the Church must Puritanism go. He did his utmost to empty its pulpits of Puritan preachers, and on his death there was no lack of followers to continue his drastic policy. Before the end of the Commonwealth a strong political reaction set in, and this gave the occasion for an effort to drive out Puritans that remained. Charles II. came to the throne in 1660, and was soon supported by a Parliament which was alert enough for reprisals upon those who had been the sinews and spirit of the Commonwealth. It strove first to break the political power of the Puritans. Then it dealt a blow at them as a religious body in the Church. In 1662 it passed the Act of Uniformity by which every clergyman and every schoolmaster were required to express consent and assent to everything in the Book of Common Prayer. Further, the clergy were to signify their willingness to use the book in all public worship. These things were to be done by them before August 24th,—St. Bartholomew's Day—under the threat of their being deprived of their benefices. Rather than comply, 2000 resigned their livings. It has been suggested that they might have challenged the Act, but when we remember that they were further required to pledge themselves that they would seek to make no change in Church or State, it is not easy to see how they could have done other than that they did. They promptly resigned their livings, but virtually they were ejected from them: no alternative to a conformity impossible to their consciences was offered to them.

It should be clearly noted that their ejection was not due to their theological views, but to their inability to adopt ecclesiastical ritual as prescribed by Act of Parliament. Their consciences would not allow them to observe the externalities of religion after the fashion originally demanded by Laud. "The chief compulsory ceremonies they objected to were the wearing of the surplice, the use of the sign of the cross in baptism, and kneeling at the Communion of the Lord's Supper. These ceremonies they looked upon as Papistical, especially kneeling at the Sacrament, as this was regarded as countenancing the doctrine of transubstantiation" (v. Walter Lloyd's "Protestant Dissent and English Unitarianism," p 61.)

And who were these 2,000? J. R. Green says: "The rectors and vicars who were driven out were the most learned and the most active of their order. The bulk of the great livings throughout the country were in their hands. They stood at the head of the London clergy, as the London clergy stood in general repute at the head of their class throughout England. They occupied the higher posts at the two Universities, and behind these men stood a fifth of the whole body of clergy, men whose zeal and labour had diffused throughout the country a greater appearance of piety and religion than it had ever displayed before."

These men left their livings and went forth to become the founders of English Nonconformity. Commenting on their loss to the Church of England, Green says: "With the expulsion of the Puritan clergy, all change, all efforts at reform, all national development, suddenly stopped. From that time to this the Episcopal Church has been unable to meet the varying spiritual needs of its adherents by any modification of its government or its worship. It stands alone among all the religious bodies of Western Christendom in its failure through two hundred years to devise a single new service of prayer or of praise."

Our Memorial Hall in Albert Square, Manchester, projected at the bi-centenary of the Ejection, and opened in 1865, is the Unitarian commemoration of the 2000. For forty years it was the home of the Unitarian Home Missionary College, and, as Mr. McLachlan in his history of the College points out, was the first public hall in Manchester devoted to religious purposes.

THOUGHTS FOR THE DAY.

Not to return one good office for another is inhuman; but to return evil for good is diabolical.—Seneeca.

Conversation is a traffic; and if you enter into it without some stock of knowledge to balance the account perpetually, the trade drops at once.—Sterne.

. . . Could great men thunder as Jove himself does, Jove would ne'er be quiet; for every pelting petty officer would use his heaven for thunder; nothing but thunder.—Shakespeare.

PRUSSIAN MILITARISM.

Drunken with the strong wine of military supremacy, the German Empire of our own day sees the vision of World-power before its enraptured eyes, and stretches out its hand to seize the glittering bubble. The Prussian, grown to the full measure of his strength, comes to believe himself morally and intellectually superior to other men, with unshakable faith in his star and in his divine mission to regenerate a decaying world.

"The Literary Guide" for May.

Anecdotes and Illustrations.

MISJUDGED.

In the year 1896 an Italian General was walking along the road and met a private soldier wearing a long cloak. The soldier passed the officer without raising his hand to salute.

The officer was angry at this, called him to stop and scolded him for want of respect. But the soldier gave a jerk with his shoulders which threw his cloak back, and then the General saw that the poor man had lost both arms in battle, and that it was want of power not want of respect which had prevented his making the proper salute.

He had been misjudged, and blamed wrongfully.

The General begged the poor man's pardon; and, to make amends, put him in the way of getting help in his misfortune.

LIKE A KING.

When Alexander the Great invaded India, more than two thousand years ago, he defeated the Indian Prince Porus in a great battle on the river Hydaspes. The Prince was taken prisoner, and being conducted into the presence of his conqueror was asked how he would like to be treated. "Like a King," answered Porus. "Have you no other request?" asked Alexander. "No," said Porus; "Everything noble and worthy should be included in the word King." Thereupon Alexander received him into friendship, and restored to him his kingdom.

Part of Alexander's story is told by the English poet Dryden, in his poem of "Alexander's Feast," which has been set to music by Handel.

A HOMESICK HIPPOPOTAMUS.

During Bayard Taylor's visits to the zoological gardens in London, he noticed a hippopotamus which lay in its tank apparently oblivious of its surroundings. Entering into conversation with the keeper one morning, he was told that the creature refused to eat, and was gradually starving itself to death. "I fancy it's homesick," added the keeper. "He's a fine specimen, and it seems a pity we should lose him; but he's moped ever since the keeper who had charge of him on board the steamer left. He pays no attention to anything I say."

Learning that the creature came from a part of Africa he had once visited, Mr. Taylor, on an impulse, leaned forward, and addressed it in the dialect used by the hunters and keepers of that region. The animal lifted its head, and the small eyes opened. Mr. Taylor repeated his remark, when what does Mr. Hippo do but paddle slowly over to where he stood! Crossing to the other side of the tank, the experiment was repeated with the same result, the poor thing showing unmistakable signs of joy, even consenting to receive food from the hand of his new friend.

Mr. Taylor paid several visits to the gardens, being always noticed by his African friend. Finally, before leaving the city, he taught the keeper the few sentences he had been in the habit of addressing to the hippopotamus, and went his way.

Two years later he was in London, and, curious to know the result, again paid his respects to his amphibious friend. To his surprise, the creature recognized his voice at once, and expressed his joy by paddling from side to side of his tank after his visitor.

Bayard Taylor says it convinced him that even a hippopotamus may have affections, and tenacious ones at that, as well as a good memory.—(American paper.)

EVIL PERISHES, GOOD LIVES ON.

I have always been of opinion that good examples are more influential than bad ones, and I like to take this view of the case, because it strengthens my good hopes for general and permanent ameliorations. Look how perishable is the practice, and therefore how little is to be dreaded the eternity of evil; whilst goodness or virtue by the very force of example and by its own indestructible nature must go on increasing and multiplying for ever. —Richard Cobden.

JOHN MILTON.

In the seventeenth century a grey-haired man lived in an English country cottage. The honeysuckle twined over the porch, and the garden was gay with flowers; but the old man could not see the beauty of the garden; he was quite blind. But he was not idle, or useless. If you had passed the open cottage door on a summer evening you might have heard him dictating the words of a poem he was composing to a writer who put it on paper. This old man was John Milton. He was one of England's greatest poets; he was the friend of Oliver Cromwell, one of England's greatest Statesmen, and helped him to rid the country of the wicked Government under which the people were living. Though he was blind in his old age, he did not complain, but spent his time thinking of great and beautiful thoughts, which he put into his poem of "Paradise Lost," which you must read when you find time. Lord Tennyson (also a poet), who died at Haslemere about twelve years ago, called Milton the "God-gifted organ-voice of England." John Milton was a Unitarian.

A STRAIGHT ROAD.

It was the simple expression of a great truth when the late Sir Henry Campbell Bannerman once remarked that "the man who walks on a straight road, never loses his way." It is even so of moral and mental as well as of geographical roads. Here is food for reflection,—alike for "the man in the street" and the parson who is casting about for a subject.

Unitarians and Social Service.

Unitarians have never been behind others in Social Service. If they are characterised by one thing more than another it is for practical public spirit expressed in various civic activities. Among the most famous of social reformers Unitarians constitute a fairly large proportion. Joseph Tuckerman, John Pounds, Mary Carpenter, Dorothea Dix, Florence Nightingale, Charles Dickens, Theodore Parker, Mary A. Livermore, Southwood Smith, are names mentioned here at random as a few examples among many equally illustrious pioneers in social service.

It is perfectly natural therefore, that the Unitarians as a denomination should be to the fore collectively in the promotion of civil as well as religious liberty, and that they should have their own specific movement for the study of social problems. This organisation has existed for some years under the colourless and indefinite name of "The National Conference Union for Social Service." The ninth annual report of this Union recently issued records much useful work and plans for further effort. A Union for such purposes meets a great need amongst us and contributes much that is valuable to the life of our churches. No doubt more Unitarians would be members of it if it were known as a Unitarian institution. The "National Conference Union" does not explain by its name what National Conference it is, whether political or ecclesiastical, nor if the latter, does it give any indication as to what group of churches it stands for. How different from other religious bodies. The Baptists call their Union "The Baptist Union Social Service Section"; the Methodists have "The Primitive Methodist Union for Social Service"; "The United Methodist Union for Social Service," "The Wesleyan Methodist Union for Social Service"; the Presbyterians name theirs "The Presbyterian Social Service Union," and the Friends have "The Friends Social Union"; there is also "The Congregational Social Service Committee," and "The Catholic Social Guild." In all these cases the denominational connection is plainly stated, but the Unitarians hide their religious identity under a name that might equally stand for the National Conference of any movement. The list of Social Service Unions, therefore, contains no hint whatever that the Unitarians have any organisation of that sort or that they are any way interested in the subject. People who are outside of our connection can never see from the name that the "National Conference Union" has anything to do with Unitarians. Is it not disloyal to truth and to the body of Unitarians that this hiding of identity should be deliberately done? There are Unitarians keenly interested in social srvice who feel so thoroughly ashamed that their "Union" declines to own its proper name that they are regretfully compelled to have nothing whatever to do with it. This could be altered if the name included the word "Unitarian" in some such way as "The National (Unitarian) Conference Union for Social Service."

Having said this much we willingly express our sympathy with the work of the Union in giving space, by request, to the following notice of:

"An Elementary Course of Lessons on the War: Being an Introduction to the Study of International Relations" by M. Catherine Gittins. Reprinted from the "Sunday School Monthly," and to be had of the Secretary of the National Conference Union for Social Service, Rev. H. H. Johnson, The Orchards, Croft-road, Evesham. Pamphlet 24 pp. with cover, 2d. post free, 1s. 8d. a dozen post free. These lessons are intended for use not only in Sunday Schools , but also in Boys and Girls' Clubs, Junior Adult Schools, Evening Schools, etc. The "Course" is divided into twelve lessons under the main headings of: Geography; History; International Relations; Physical, Moral and Spiritual Force. A bird's eye view of world-geography and world-history is afforded; and the closing lessons contain valuable information as to the progress made in the direction of ultimately ensuring a world peace. The religious note is present throughout. Each lesson is followed by a short bibliography; and the lessons are strewn with practical hints for the teacher as to the use of accessible material for illustration and enforcement. They should prove of real use for the purposes for which they are designed, and it is to be hoped that they will be widely taken up.

The pamphlet is well-printed in clear, bold type. It may also be added that for those who should desire a more advanced course the Union's "Course on International Polity" would prove useful and suggestive. Price 1d.

REAL RELIGION—A JOY.

If spiritual religion is worth anything, it brings gladness to its possessor, a "rejoicing in the Lord," and a serene courage in the face of difficulty in the hour of peril. The happiest soul is the truly religious one, for it has found and possessed itself of that "peace which passes understanding." And why? It is a peace at once so lofty and so deep as to defy mere intellectual analysis. Cyprian, in one of his epistles (ad Donat), mentions the great difficulty he found in overcoming the false view of the gloom of religion, little suspecting that its cause lay within himself and not in the Gospel. We can sum up the matter in a word, the gloomy view is false, because it involves untrue and unworthy ideas of God and of His administration of this human world of ours.

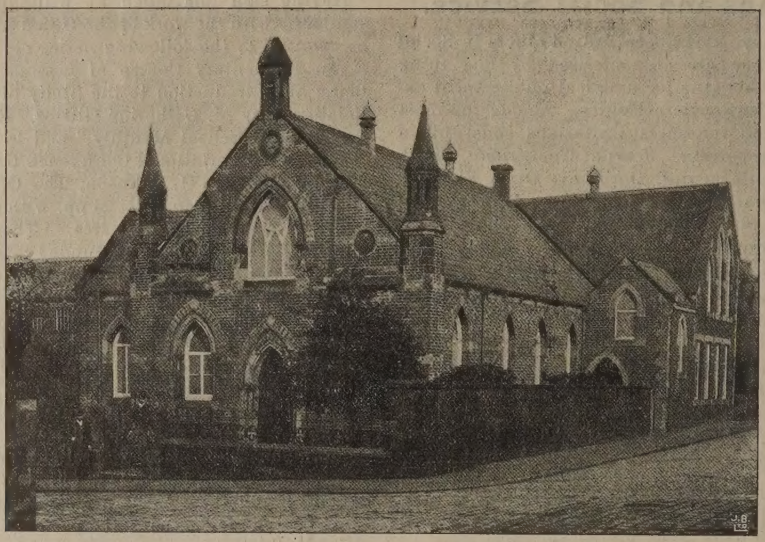
—E.R.H.

Theodore Parker once asked a friend from Cambridge (Mass.) what was going on at the Divinity School. He replied "One professor is milking the barren heifer and the other is holding the sieve."

—M. Conway's Autobiography.

WAR.

War has been well described as "the madness of the many for the benefit of the few."



By Courtesy of Broadley's, Printers.

ACCRINGTON UNITARIAN FREE CHURCH (Oxford Street).

Fifty-six years ago at a meeting of the Missionary Branch of the Provincial Assembly, a resolution was passed "That it is desirable steps should be taken as soon as possible to open a preaching room at Accrington." It is assumed that previously there had been correspondence between certain workingmen of Accrington and the secretary of the branch. Somewhat earlier than the date of the resolution, Mr. Salter, an employe of the Lancashire and Yorkshire Railway Company had been deeply interested by Dr. Beard's book "The Grounds and Principles of Religious Belief." He, and three fellow workmen, studied the book together, and all were convinced that here they found religious truth. These four are the working men referred to.

A course of four lectures was given in March and April of 1859, in the Peel Institute (now the Town Hall). It is evident that many beside the four were interested in religious questions since the Peel Institute "was too small for the assembled hearers" though it accommodated about 250.

A month after the lectures had been delivered, regular services were commenced; these were held in the Court House. Until October, 1859, only morning services were held, from that time they were held morning and evening. Early in the following year the Rev. Wm. Robinson "undertook the oversight of the Accrington and Burnley congregations," and also of the prospective Blackburn congregation. In August of that year we find the Missionary Branch of the Assembly reporting that "Accrington is our most promising station; the members are very intelligent and active."

The Court House was not an ideal "preaching room" as beneath the room used for that purpose there were the "prisoners' cells." When opportunity offered a move was made to the more central and commodious Peel Institute where worshippers were free from much proximity to the "spirits in prison." Mr. Robinson's ministry terminated on March 31st, 1862. Subsequently there ensued a period of severe trial for the cause at Accrington. Mr. J. L. Haigh was appointed to succeed Mr. Robinson, but died early in 1863. The annual report of the E. L. Mission for 1863 regrets inability, owing to lack of funds, to make any further appointment. In 1865 it was reported that owing to deaths and removals the number of church members had decreased, that many of those remaining were very poor, and again that "hard times" were affecting the congregation. A "call" in 1867 to the Rev. J. K. Smith, of Newchurch, was declined, and one to Mr. Coleman, of the H.M.C. at the end of 1868, was accepted, but Mr. Coleman died before he could begin his duties. Moreover, it seems that when the congregation removed from the Court House they left the wilderness of Shur only to arrive at Marah, where the waters were bitter. It had been a drawback to be near to the "spirits in prison," now they were too near to the spirits set free. In 1867 the Rev. M. C. Frankland found considerable inconvenience from another meeting held in an upper room of the same building, promoted by an organisation known as the "Hallelujah Band." The "Hallelujah Band," or a portion of it, was brass. Obviously the Peel Institute was not the Promised Land for those who wished to hear the voice of reason.

It is good to read that the foundation stone of the Oxford-street Church was laid on April 19th, of this same year, that the building fund had risen from £100 in 1866 to £300 in April of 1867, and to £608 in March of 1868, and that the congregation entered into its own home on April 7th, and collected another £21 14s. 9½d. The Rev. Wm. Mitchell entered on his very energetic ministry Oct. 1st, 1869.

The story proceeds with the building of the boundary wall in 1871, the flagging of the path from the chapel door to the gate in 1876, the building of the school in 1883, the installation of the organ in 1895, and then in 1899 the first of a series of efforts towards independence was made. This first effort was to raise £250 for investment, "The interest from which would pay the annual ground rent." Before the end of 1900 the sum was raised, one sale of work realised £105, another £80, and in addition there was substantial help from the mission. A record effort was made in 1904, when a sale of work was held and £100 of the proceeds was put into the independence fund. The £100 remained the total until 1907, when Mrs. Helen Grundy, of Summerseat, bequeathed £500. This bequest strengthened the determination to achieve independence in the year of Jubilee, 1909. The desired object was attained and there now hangs in the minister's vestry a list of suscriptions to the fund showing the grand total of £1.661 7s. 8d.

Meanwhile electric light had been installed in the church in 1907. The forward movement was not exhausted by the efforts culminating in 1909. Electric light was carried into the school towards the end of 1913. By the generosity of the Women's League the Essex Hall Revised Hymnal came into use in May, 1914. The next stage in development is to increase the classroom accommodation. Such an improvement is sorely needed, and those who have set their minds upon it would receive gifts for that purpose as willingly as they would bequests.

This record has omitted much information which may be gathered from the Jubilee Souvenir prepared by Rev. J. Islan Jones from which much has been borrowed for the present article. The successor to Mr. Jones was the Rev. W. G. Topping, who was followed by the present minister. Enough has been said to indicate the spirit of a congregation which has triumphed over so many and various difficulties. The following is the list of the ministers:—

Rev. Wm. Robinson, 1860-1862.
Rev. J. L. Haigh, 1860-1863.
Rev. Wm. Mitchell, 1869-1872.
Rev. Wm. Knott, 1876-1877.
Rev. E. W. Hopkinson, 1877-1878.
Rev. Joseph Harrison, 1879-1888
Rev. James Ruddle, 1890-1898.
Rev. W. H. Burgess, B.A., 1898-1905.
Rev. J. Islan Jones, B.A., 1906-1909.
Rev. W. G. Topping, 1910-1912.
Rev. John Hinkins, M.A., 1913—.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Sept. 5 is marked with the birth of Cardinal Richelieu in 1585, and of John Dalton, an eminent chemist, in 1766 (see "Christian Life" of Aug. 29, 1914, and "Christian Reformer" of Oct., 1844), and with the death of Catharine Parr, the widow of Henry VIII., in 1548, and of Edmund Bonner, the persecutor, in 1569. Our friends in Banbury may celebrate this day, because the "Tatler" of Sept. 5, 1710, gives an amusing account of that town, stating that an Ecclesiastical Thermometer showed that Banbury possessed an excess of zeal; and Chamber's "Book of Days" enlarges upon the zeal of Banbury under this date. It is recorded that in the last year or two of the reign of Queen Elizabeth the zealous Protestants of Banbury destroyed the old Cross, which stood in the open space called the Horsefair; but a graceful obelisk now marks the spot, and is duly visited at times by a lady on a white horse adorned with rings and bells.

The "Christian Life" gives Sept. 5 as the day on which the Mayflower left Plymouth in 1620.

Sept. 12 is marked with the birth of Francis I. of France in 1494; and of H. H. Asquith in 1852; and with the death of Blucher in 1819, a little more than four years after the battle of Waterloo. In 1642 it saw the execution of a young Frenchman named Cinq-Mars, who joined a conspiracy for the overthrow of Richelieu; and it is given as the day whereon in 1683 a Turkish army which was besieging Vienna was driven away by John Sobieski, the King of Poland.

The "Christian Life" of Sept. 5, 1914, tells us that on Sept. 12, 1529, some German Reformers presented a protest to Charles V. at Piacenza, and he rejected it.

Sept. 19 is called the day of S. Januarius, whose blood is said to be preserved at Naples, and to liquify from time to time. A similar trick is mentioned by the Roman poet Horace (Sat. I., v. 99).

It was the birthday of the Rev. Wm. Kirby, the entemologist, in 1759; and the death day of Professor John E. Nichol, in 1859. The last named was the author of Nichol's Architecture of the Heavens. The first Universalist Convention in America assembled on Sept. 19, 1785, and the Battle of Poictiers took place on Sept. 19, 1356.

Sept. 26 was the birthday of Admiral Collingwood in 1750. In the old Church Calendar it is called the day of two martyrs named Cyprian and Justina, concerning whom a curious legend is narrated. Marquis Wellesley, the eldest brother of the Duke of Wellington, died on Sept. 26, 1842; and Thomas Clarkson on that day in 1846.

The "Christian Life" of Sept. 19, 1914, tells us that Lelius Socinus entered the University of Wittenburg on Sept. 26, 1550.

Erratum: In 3rd line Mem. Sundays, last issue, p. 116 "770 also" should be—770, 280.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament.
Reference Book for Reading: Giran's "Jesus of Nazareth"; Carpenter's "First Three Gospels."

Sept. 5th: JESUS THE MISSIONARY.

Scripture Reading: Matt. 10.

1. The Mission of Jesus.

Jesus felt that he was sent of God to do the work of proclaiming his message. "He that receiveth me receiveth him that sent me,"—Matt. 10, 40. These words of his are recorded in all four gospels—Mark 9, 37; Luke 9, 48; John 13, 20; and they no doubt represent his strong conviction. To be "sent" of God is a clear indication that he looked to God as a being very distinct from himself of whom he was a human agent. The word "Mission," from Latin—Mitto, to send, and—missio, a sending off—means really an errand. Jesus came into the world, sent on an errand of divine service. But was he sent of God in any sense different from every other human being? Is not every child sent of God? Are not all men sent for a divine purpose? Is there not a distinct mission for each? That which a man is best fitted to do, and in the doing of which he can render the most helpful service to mankind and to God, that is the special mission for which he is naturally constituted, it is the errand for the fulfilment of which he is sent. One man is best fitted to be an artist, another as an inventor, others as singers and poets, and many as noble workmen in wood and iron, or in other "callings." What nobler mission can there be than that of a mother to train her children to become grand men or women? or of the teacher, to inspire with sublime ideals and to shape character to noble ends? The mission for which Jesus was specially fitted by his moral and spiritual genius was the proclaiming of the gospel and its exemplification in his own life and conduct.

2. Jesus as a Missionary.

He was the greatest of missionaries. That which he had found by his own thought and meditation to be the truth of God so helpful and inspiring to himself he felt bound to declare to others. It was not his to keep and to hide for himself. He knew that it was a sacred trust, and that he was responsible for the right use of it, to share it with all mankind by proclaiming it to the whole world. The talent (ability) God gives must not be hidden and put away and go unused as with the selfish man in the parable. So Jesus could say that the truth must be proclaimed even upon the housetops. He went about preaching his gospel everywhere possible; in synagogue and temple, in town and city and village; on the mountain side, on the sea-shore. Jesus was the great open-air preacher. All sorts of people asked him questions and he answered them. He was a most zealous propagandist, knowing well that the truth was spread abroad by permeation like the leaven in the measure of meal. He was a maker of missionaries. He sent his twelve disciples, and it is said that he commissioned seventy others to go forth preaching the gospel. Ought we not also to learn from him to spread the truth abroad? Is it not possible for every professing follower of Jesus to be a missionary of the doctrines of the gospel, by voice or pen, by preaching or conversation or friendly discussion, by distribution of literature and in other possble ways?

Sept. 12th: JESUS AND HIS DISCIPLES.

Scripture Reading: Luke 14, 25-35.

1. What is a Disciple?

A disciple is simply a learner, a scholar, from Latin—Disco, to learn, and Discipulus, a scholar or learner. It is evident that there is quite a difference between disciple and apostle. One can be a disciple without being an apostle, a learner without being a teacher or preacher of what has been learned. The disciples of Jesus were those who gathered round him to learn of him the doctrines of the gospel, and they were thus his followers. But all were not apostles, for an apostle is a missionary—one sent to preach. It was not an easy thing to be a disciple of Jesus, for he said that if a man hated not his own father, mother, wife, children, brethren and sisters, and his own life also he could not be a disciple of his. This means that devotion to truth must come first, and that a man cannot love truth and love those who are against the truth equally as much. He said that if a man did not bear his own cross and go with him where he went he could not be his disciple. To be a disciple of Jesus he must be willing to renounce all that he has. He also said that a disciple is not above his master, and that it is enough if the disciple be as his master; and, of course, these words are true, for he who learns is not superior in what he learns to the one who teaches him; if he can learn so well as to know as much as his teacher and thus become his equal it is as much as he can reasonably expect.

2. How Jesus taught his Disciples.

It is said in Mark 4, 34, that "privately to his own disciples he expounded all things," that is, all the things he had to teach; and "without a parable spake he not unto them." So he taught them in parables. But he taught them also by the force of example. They imitated and copied him. They drank his spirit into their souls. As they listened to him there was much more than words, there were the tones of the voice, the look of the eyes, the earnest but gracious expression of countenance; these and the many other inspiring influences of a noble personality did they receive into their own being. Did they not see his loving kindness to the children and learn much from that? his tender compassion on the sinner and gain instruction from that? Were they not influenced

by his humility? by his loyalty to truth? by his heroic self-sacrifice? And what fellowship they had with him! He treated them as brethren and as dear friends. He made them feel that they were equals, and that he was to them a brother, as one of them. "If any man would be first, he shall be last of all and minister of all"—Mark 9, 35.

Sept. 19th: JESUS WAS GREATLY MISUNDERSTOOD.

Scripture Reading: Matt. 16, 1-12; Mark 7, 1-23.

1. Willing to be misunderstood.

Jesus would never have become a great teacher if he had been afraid of being misjudged and misunderstood. All people are misunderstood. Not one escapes. Appearances deceive. It is impossible to see all the thoughts and motives which are at work within. And even when men speak it depends much on the condition of the hearer as to how much of what is said is understood or not. Blind men cannot see, deaf men cannot hear. And there are many whose eyes are all right who are mentally blind, and many whose ears can hear who are morally and spiritually deaf to the higher calls that come to them. In such condition though they hear the words they do not understand them. Many people complain that they are misunderstood and not rightly appreciated. But what matters it? If they do their best and fulfil their duty faithfully that is its own recompense and brings its own satisfaction. Jesus said his say and was prepared to take all the consequences. His enterprise was a great adventure for man and for God, and he knew the risks of misjudgment and persecution, and was ready for them. Emerson truly said "to be great is to be misunderstood," by which he meant the greater in soul and character the more and the deeper the misunderstanding. A small man of little soul is easily seen through, whereas a great soul has wonderful depths and soaring heights of thoughts and vision not easily perceived. Jesus was too great to be fully understood. Let us be careful not to misjudge others.

2. Misunderstood by his friends.

Jesus was greatly misjudged by his nearest relatives. So much were they out of sympathy with his ideas that he was compelled to declare that spiritual kinship is better than flesh and blood relationship. If these misunderstood him and went so far as to suggest that he was mad—"he is beside himself," Mark 3, 21, what wonder is it that the Scribes and Pharisees did so? His own disciples even, those who were his closest intimates and most frequently in his company, enjoying the advantages of confidential talks, manifested considerable lack of comprehension of many things which Jesus said. Jesus often wondered at this and felt it necessary to tell them of it. When he warned them to be on their guard against the leaven—the influence—of the Pharisees they at once began to think of bread to eat. "How is it that ye do not understand that I was not speaking of bread?" he asked. On another occasion he found it necessary to say to them, "Are ye so without understanding also? Do ye not perceive that . . . . all evil things proceed from within?"—Mark 7, 18-23. When the sons of Zebedee came asking that he would put one on his right hand and the other on his left when he came into his kingdom, he had to tell them that they knew not what they were asking. It is evident that these two disciples did not understand that Jesus was striving to promote the spiritual kingdom of God—Matt. 20, 20-22; Mark 10, 35-38. Some of the miracle stories have grown out of real misunderstanding of his sayings. Orthodox Christianity itself is largely a misinterpretation and a misjudgment of Jesus, his work and his mission. Unitarian doctrines are the result of thorough investigation to get at the facts about Jesus and a true understanding of him.

Sept. 26th: JESUS THE COSMOPOLITAN.

Scripture Reading: Matt 8, 1-13.

1. Jesus was more than a Jew.

It does seem as though Jesus held exclusive views in his early ministry, thinking that his mission was to the Jews only. "Go not into any way of the Gentiles and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel" —Matt. 10, 6; "I was not sent but unto the lost sheep of the house of Israel"—15, 24. But we ought not to be too sure that he is correctly represented in such a report of his words. We must remember that the followers of Jesus during his earthly career were themselves Jews, and that the compilers also of the gospel records of these sayings were Jews imbued strongly with Jewish insularity and prejudice, and that their partiality to their own race might influence them in thus representing Jesus. It is due to Jesus himself that we should take these matters into proper account. Even if it were proved that the words mentioned are really his words, he might have the idea in his mind that it was necessary to convert the Jews first that they might then be instrumental under God in converting the world. Jesus was a consistent character. He was not self-contradictory. He had a message that was all inclusive and universal in its scope. It is impossible to make Jewish exclusiveness and the universalism of Jesus agreeable and consistent with each other. Did he not say, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations?"—Matt. 24, 14. The words of Mark's record said to have been uttered after the resurrection may at least be taken to represent what was widely understood of his universal outlook: "Go ye into all the world, and preach the gospel to the whole creation" — 16, 15. It is clear that Jesus was much more than a Jew, and that his regard was for all men everywhere.

2. His Universalism.

Thomas Paine was nearer to Jesus than were Paine's "Christian" critics when he said: "The world is my country; to do good is my religion." No words could

more faithfully describe the mind of the great Teacher. Jesus taught that God is no respecter of persons, that He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust. He praised the foreigner, the good Samaritan; he helped the Syrophenician woman; he commended the Gentile Centurion, saying: "I have not found so great faith, no, not in Israel," and then continued, "I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven"—Matt. 8, 10-11. He preached to Gentiles in the regions of Tyre and Sidon. His "Love your enemies" was an utter contradiction of the insular Judaism that proclaimed Love thy neighbour (fellow countryman) and hate thine enemy (the foreigner). So it is quite true to say that Jesus was a citizen of the world, cosmopolitan in spirit and ideal, universal in his love for man as man regardless of race, and that in his view all men are essentially the children of God

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

A TALK TO THE LITTLE ONES.

(By Dr. J. LIONEL TAYLER.)

(This is being issued in leaflet form by the N.U.T.A.)

Have you ever seen your little brother or sister, or, if you have no little brother or sister, somebody else's, lie very still and look very pale, and breathe very quickly, and seem to want nothing to eat? and if you ever have, have you felt "I want to be very well and strong and live to be very old?"

Well, if you have, I want to tell you how to try to do it. Somebody once gave a picture of your life and mine in bottles of medicine, and this is what it looked like. From 5* to 14 years the bottle was quite a small one; from 15 to 24 it was a little bigger; from 25 to 34 it was still bigger; and from 35 to 44 it was bigger still, growing bigger and bigger; and from 45 to 54 it was monstrous in its size, but it did not stop growing even then; from 55 to 65 it has grown so big that it reaches from the bottom to the top of the picture; and from 65 onward it is so big that we don't know quite how big it really is, but perhaps almost as large as the top of the great large bottle which I have drawn for you, and perhaps too long to be represented at all.

Now, bottles of medicine mean the same thing as being ill enough to need a doctor, and often so ill that one lies still and quiet, like the little brother we have spoken of. Now, you do want to be well, don't you? Is there any way to keep these little bottles of medicine from growing so big as we grow older and seeing the doctor so often? I think there is.

Well, there is something that is called "malted liquor," or "ale," and it contains nearly six times as much water as anything else. There is a tiny little amount of food in what remains over, and about as much of poisonous substance called "alcohol," that has a rather hot taste, and a very little of something that has a bitter flavour as well. Now this tiny little portion of food—in a whole glass of ale, not so much as a piece of bread the size of a thimble—can easily be found, not only in bread, but in meat and fruit and all sorts of delicious things; and the bitter taste, if you like it, is very easy to find elsewhere. So there is only this hot tasting poison that is in beer that is not in quite harmless drinks and foods, and in some alcoholic drinks, like whiskey and brandy, this poison is nearly half of it, and the rest mostly water.

People drink this strange hot substance called alcohol, and they grow ill from it, and it is thought that about one day in every three days of illness is caused by it, and that it takes away a ninth or tenth of all the years of one's life; sometimes even twenty or thirty years are taken away, and sometimes almost all.

Now, if you want to live long and take few bottles of medicine, and grow to be strong men and women, don't you think you had better never taste beers, wines or spirits, which contain this strange hot substance called alcohol, which slowly poisons people who drink it, if they take not very large quantities, and very quickly if they drink much, and makes all life shorter and less happy lives?

Some day, if you want to know more, I will tell you the reason why alcohol is a poison, and why it shortens the lives of people who drink it.

*Before five years the size of the bottle has something to do with wise and kindly and unwise and unkindly parents, and they have something to do with the size of the bottles afterwards, too, only it is you I want to talk to, not your parents or mine.

Central Postal Mission and Unitarian Workers' Union.

President: Miss Tagart. Treas.: Miss Ethel C. Lake.
Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

There is nothing fresh to record about our Postal Mission work. We continue to send out weekly letters and literature and endeavour to spread a knowledge of the fundamentals of Unitarian Christianity, fully believing that the true application of these is what the world needs to bring God's kingdom on earth. It is difficult to strike a high enough tone in the present crisis. The beautiful message set forth in the yearly epistle of the Society of Friends is well worth pondering. I venture to cull some sentences from it, which will meet with a response in many hearts:—

"In the darkness of universal sorrow and desolation we cry for light. . . It is only as our faith is rediscovered and resettled on a rock foundation that we

can help a bewildered world. . . . Our hope is in this word 'God is Love' — the power of God is the power of undying and persistent love. It is through the hearts and minds and wills of men and women that He works, and He waits for them to open their hearts to love and to follow with unwavering courage. In so far as men do this they are helping to establish the Kingdom of God and of His Christ—the rule of love in the world. That Kingdom includes in its wide sweep every nation, and must mean the realization of a transformed world order. . . The spirit of cruelty that war engenders cannot be cast out by retaliation, but only by a change of heart. . . . the most urgent need is the creation of an atmosphere in which hate and wrong may pass from our own and other souls. . . . In giving and serving rather than in possessing and being served, so only shall we come to a state of society in which the roots of war no longer exist. To this end we must seek a way of life which shall be a practical expression of the will to love and serve. . . . . The world can only be won for Christ, as men are possessed by the infinite power which we call the love of God—the love that will not let men go—the love that beareth all things, hopeth all things, endureth all things, and that never faileth —the love that is Divine Omnipotence."

The Postal Mission circulates many copies of the "Unitarian Monthly"; some are sent to distant lands and lead to interesting correspondence. A short time ago a Unitarian lady living in a mountainous spot in Jamaica wrote telling how she was trying to help the little coloured children to gain a better idea of life, and asking for children's books and pictures. She wrote: "The peasants are so fond of pictures, particularly coloured ones. The black people have great faith in a white man or woman, and lean to white people to help them to do right. . . . the old slavery days seem to hang over them. I so hope that by showing an interest in their welfare I may be able to sow a few seeds for their well-being." She concluded her letter in these words: "I saw your appeal in the 'Unitarian Monthly' for help for the Unitarian Mission Church in Jamaica; I hope it met with a ready response, for a Unitarian Church is badly needed here."

I may take this opportunity of making known that the Rev. Ethelred Brown has written expressing warm thanks for the donations sent from England for his Mission Church in Jamaica, and also telling of the urgent need of further subscriptions to enable him to fulfil his undertaking to complete the building within the given dates. Further donations will be most thankfully received either by the Rev. G. B. Stallworthy, of Tunbridge Wells, or by me,

FLORENCE HILL.

"Are you in earnest? Seize this very minute,
What you can or think you can, begin it.

—Goethe.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.

Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Instead of a summer outing this year the Liverpool District Committee felt that a divine service would be more in accord with the anxiety and sorrow of the times. This took place on July 8th in the Ullet-road Church Hall. The service was conducted by the Rev. J. Collins Odgers, and Mrs. Odgers read her League Whit-week paper, "The dweller in the innermost." There was a very large gathering of members of the Liverpool District League besides other friends. It was a living meeting, beautiful in its hymns and prayers and time of silent prayer. It is hoped that it will be the forerunner of many such meetings this autumn and winter.

The summer meeting of the Manchester and District League took place at Todmorden on June 19th. It was a beautiful day, and the visitors arrived early enough in the afternoon to enjoy a stroll round the town, including a walk through the grounds of Centre Vale, residence of the late Mrs. Fielden, and now filled with wounded soldiers. There must have been about two hundred guests at the tea provided by the Todmorden Branch and at the subsequent meeting. At 6-30 a service was held in the chapel conducted by the Rev. W. L. Schroeder, of Halifax. There were representatives from many branches, including among them Gee Cross, Monton, Burnley, Accrington, Dukinfield, Stalybridge and Bury. The autumn meeting is to be held at Gorton by the kind invitation of the local branch.

There has been a fine response to the appeal sent to us from Mrs. Willer. It will be remembered that the latter came over from Montreal in the spring with a band of helpers to work in the military hospitals at Cannes. The appeal to Branches and other friends was only published in July, and by August the 1st there had been received at Essex Hall parcels of clothing, hospital comforts, games, etc., from 13 Branches, including a perfectly huge consignment from Chowbent Branch and Church, a number of other parcels from individuals and contributions in money amounting to £15. Every thing was duly acknowledged by Miss Ethel Harwood, and had been dispatched to Cannes without delay free of charge through the kindness of the French Red Cross Society in London.

All who had the privilege of listening to Mrs. J. Collins Odgers at the League's annual meeting will be glad to learn that her address on "The dweller in the innermost" is to be published. It was a paper too full of beautiful and inspiring thoughts to be given at the end of a long meeting as was its fate that day. It will therefore be a great pleasure to many to read it quietly to themselves.

—H.B.H.

Literature.

LITERATURE: "A Talk with Young People on Liberal Religious Thought," by George Crosswell Cressey, D.D., one penny; "Is it well with the child?" a sermon preached at Brookfield Church, Gorton, on Good Friday at the Annual Meeting of the Manchester District Sunday School Association by J. J. Wright,—one penny; The 81st Annual Report, Sunday School Association.—Essex Hall, Essex-street, London.

"An Empire without Taxes and Practically without rates," 2nd edition, 32 pages, one penny, by John Kyte Collett; "What Shall we Drink?"—One penny. Same author, Rosemount, Penarth, Cardiff.

The Sunday School Association, Essex Hall, London, has done well to issue Dr. Cressey's "Talk with young people" for there never was a time when such help in the formation of clear and definite religious convictions was more needed than now. Any talk on such matters is sure to do some good. Dr. Cressey makes "Liberal Religion" and "Unitarianism" to be one and the same thing, but all Liberal religionists would not agree with him. If by "Liberal Religion" he means Unitarianism, as he evidently does, why does he not call it by that name and drop the more ambiguous term? It would certainly avoid confusion. Apart from that word of criticism we may say that this is a clear statement of Unitarian principles suitable not only for young people but for adults of any age, who are seeking information on the subject. Errors and misconceptions concerning Unitarianism are here explained away, and its position as to the Bible, and Miracles is well stated. We are glad to see that the S.S.A. is in earnest on this matter of helping our young people to become possessed of real religious convictions and a faith by which they can live.

The Rev. J. J. Wright's Sermon has already been briefly mentioned in our last issue. It was a privilege to hear him preach it, and it well deserves to be widely read in this printed form. The religious education of children is sadly neglected in these hurrying and bustling times. Mr. Wright very graphically describes the evil consequences of such neglect in a manner at once enlightening, touching, and attractive. An attempt is being made to secure a copy of this sermon for every teacher in our Sunday Schools. It is certain to inspire them with a deep sense of the great importance of their work. "Child Welfare" is a subject on which the nation is gradually waking up, and this is a heart-searching address upon it which ought to be in the hands of every teacher and of every parent. Persons who are interested and can spare a few pence for the spreading of the light might render good service to humanity by sending up to Essex Hall for a dozen copies or more to give away to their friends.

The 81st Annual Report of the S.S.A. is of more than usual interest. It is packed full of information concerning Sunday School work, and can be obtained by sending a penny stamp for postage.

Mr. John Kyte Collett's tracts are well worth reading. They are thought-provoking, and novel in the suggestions propounded. He would abolish taxes by means of government issue of National Mortgage Notes, and he would deal with the Drink Traffic by encouraging non-intoxicating beverages, and by heavily taxing alcoholics for which he advocates free trade. His methods need to be read in detail at first hand to be understood. Free copies can be had on application to the author.

The Wide World.

The advice of our American weekly, "The Christian Register," is—Do not cut the facts to suit the creed, but cut the creed to suit the facts.

The American Unitarian Association, founded 90 years ago, is about to make an effort for more aggressive work for the common cause. In ten years the Association will celebrate its one-hundredth anniversary. "Must we," says its President, Dr. S. A. Eliot, "at that time, after one hundred years of organised life, acknowledge that there are still thousands of American communities in which pure Christianity has never been preached, and that there are tens of thousands of American citizens who do not know what the Unitarian interpretations of religion are? This is plainly the fact to-day. Must it still be a fact in 1925?"

A correspondent writes from Montreal, Canada, who receives the "Unitarian Monthly" regularly, and says, "I enjoy the paper, and pass it on to a family who were residents in Gee Cross. They miss the various activities of their old church, since in Montreal our congregation is widely scattered, and often unknown to one another, and they are glad to have the paper." Gee Cross friends please note.

In all South Africa there are but two Unitarian Churches, one at Capetown, which sprang from the Dutch Reformed Church, is called the Free Protestant (Unitarian) Church, and the Rev. Ramsden Balmforth, formerly of Huddersfield, has been minister from 1907; the other is the Johannesburg Unitarian Free Church, founded by the Rev. W. G. Tarrant, B.A., when on a missionary visit from England, 1911, which has been ministered by the Rev. G. C. Sharpe (now of Wood Green, London), and now from 1914 by the Rev. R. J. Hall, M.A., formerly of Ansdell, Lytham.

The Free Christian Church at Brussels, Belgium, is suspended during the war, its minister, the Rev. Paul Teissonniere, being absent with the Belgian army. The late pastor, Rev. James Hocart, retired in 1910 on account of age, still resides in Brussels and is able to render needful offices to members of the Unitarian flock in that city.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Will readers please note that the Editor's address is no longer "South Shore, Blackpool," but that it is now—13, VICTORIA AVENUE, BRIERFIELD, Lancashire."

The Editor thanks "Interested Reader" for his kind suggestions concerning "Postcard propaganda." Such suggestions are always welcome.

In consequence of Ashton Wakes and therefore the printers' annual holiday week, this issue of the U.M. has had to be printed a week earlier than usual and too soon for some news items to be included.

The "Inquirer" Belgian Hospital Fund now amounts to £5,605.

There has been a pulpit exchange in Macclesfield between the Unitarian and a Congregati nal minister. Mr. Cuthbert C. Grundy, of Blackpool, has made a gift of money to the Union of Lancashire and Cheshire Institutes to produce £10 per annum for 24 years for an exhibition.

At the Annual Meetings of the South Wales Unitarian Association at Lampeter, the Rev. R. C. Jones terminated 50 years' ministry.

Rev. Gertrud von Petzold, M.A., minister, Waverley-road (Unitarian) Church, Small Heath, Birmingham, has been sent back to Germany by the Repatriation Committee. She is a Prussian, and the daughter of a Prussian officer.

A stained glass window has been placed in Hyde Chapel, Gee Cross, in memory of the late Mr. Wm. Woolley.

Further names of Unitarians who have joined His Majesty's forces number as follows: Bridgwater (additional), 6; Bury, Bank Street (additional), 3; Chesham, Bury (additional) 4; Dukinfield (additional) 6; Essex Church, London, 71; Northampton (additional) 4; Nottingham, High Pavement (additional) 12.

24 Members, Doncaster Free Christian Church have joined the Forces, and the minister, Rev. Percy W. Jones, is in the R.A.M.C.

Rev. A. S. Hurn, M.A., B.Litt., is Sergeant in the R.A.M.C., at Alexandria, Egypt.

MINISTERIAL CHANGES: Rev. H. H. Saunderson, resigned, Toronto First Unitarian Church; Rev. J. H. G. Chapple, resigned, Timaru Unitarian Church, New Zealand; Rev. H. Bodell Smith concluded ministry South Shore, Blackpool, July 25th, with farewell meeting and presentation, and commenced ministry at Nelson, August 1st; Rev. G. B. Stallworthy, resumed his ministry, Tunbridge Wells, after 10 months' absence in Canada, United States and Jamaica.

DEATHS: Mr. Joseph Standring, Rochdale, July 14th, 79; Mr. W. M. Roscoe, Newland, Glos., July 24th, in London, 57; Mr. Graham Yates, Cardiff, July 28th, 29; Captain A. G. Rollason, of Dudley, in hospital, Northern France, July 30th, 23; Miss M. A. Walbey, Horsham, interred Aug. 4th; Mrs. William Wild, Heywood, Aug. 2nd, 80; Lieut. Geoffrey Gordon, M.A., I.C.S., fourth son of Rev. Alexander Gordon, M.A., at Ypres, April 30th, 33; Sarah Evans, widow of the late Rev. George Evans, M.A., Aug. 10th, 61; Mr. Albert Moore, of Pepperhill Chapel, near Halifax, July 31st, 64; Master H. P. Martin, son of Rev. Basil Martin, N. Finchley, Aug. 4th; Mrs. Jas. Broadbent, Lewes, Aug. 7th, 78.

Post Card Propaganda.

What is Unitarianism ?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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WITH PREFACE BY
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Founder of the Van Mission.

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Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

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"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 10d., or 10s. a year. All communications for Publisher or Editor to 36, Burlington Road, South Shore, Blackpool.

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Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT
13, Bream's Buildings, Chancery Lane, E.C.

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Vol. 1914, Bound up with Index.

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Printed and published monthly, for the Proprietor, by the HERALD Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.